

# UNITY

AND THE UNIVERSITY.

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XVII.]

CHICAGO, JUNE 12, 1886.

NUMBER 15.

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MANY of the best things get themselves uttered on the pages of personal correspondence, and only an editor knows how to feed his soul in private and at the same time to toss a crumb now and then to the public without violating personal confidence. A recent fat letter says: "Let us sow the seed of righteousness, love and truth in the field committed to our care. This is more important than going into the barbed wire fence business."

FROM a private letter we clip the following: "My idea of Unitarianism is that it is or should be religion without a dogma, a church without a bishop, and a community of men and women, true children of God, without a creed to hold them together. If love does not compel them to believe in truth, righteousness and holiness, no creed or church council will ever persuade or compel them to love these things."

MANY curious freaks are reported of the western cyclones. That cyclone that caught the flock of geese, stripped the feathers clean, sorted them as it went, and fifty miles on met a baby coming full tilt from another county, cuddled the feathers around that baby in the air and dropped it fast asleep under a big tree, then turned back and blew the mother to the spot,—that cyclone did very well and exemplified the Golden Rule. But there are cyclones up in Minnesota that actually build churches. There was a little church in one of the southwestern counties sitting right on the track. Of course it got run over. But then that cyclone repented and went round the country with a hat collecting money. It went as far as Boston. It blew boards from one spot, and shingles from another, and nails from another, and set the little church together again better than ever, and all the congregation

blessed the cyclone. Then the minister of that same church went to Minneapolis and began to build another. His tornado came round to look at it, didn't quite like something about the roof, blew it over, and started off at once on a mission, and now the shingles and nails are beginning to rain down on the ruins. Before long Mr. Janson will have a second cyclone-built church,—if we all take hold and help, as we earnestly advise our readers to do. Where he got this knack with cyclones we don't know. Perhaps it is Scandinavian,—something in the line of Thor and the old storming gods. At all events it ought to be encouraged; and when Mr. Janson is through at Minneapolis we respectfully suggest that the A. U. A. employ him and his cyclones as their Western agent to go round the country organizing liberal churches. Meanwhile let friends send a board to him,—Rev. Kristofer Janson, 2419 Nicollet Ave., Minneapolis, Minn.

G.

E. P. POWELL, writing to the *Independent* on the bird question, says: "Our crops are suffering from an increase of insects. The apple crop is not less than one-half ruined. Our trees are frequently defoliated. It is probable that our country would be absolutely reduced to a desert in a few years if the birds were wholly destroyed. Few people are aware how close the fight is between the insects and man for possession of the world. Our bread as well as our summer joys and our poetry is dependent on bird life. The insect-eaters are largely the singers."

THE *Amalover Review* quotes with approval a paragraph from the *Chronicle* containing these sentences, which we give to our readers as showing the attitude of advanced Orthodoxy toward "universal ethics and universal religion": "The Hindu nature is surely too deeply religious for atheism to take firm root in the land. And the injury to universal religion would be great, indeed, if India's contribution to the religious thought of the world should be lost,—swept into the pitiless flood of modern infidelity. For the sake of her own enrichment, the Christian church should view the situation with alarm and hasten so to interpret the national faith that its best sons may see how it is well worthy of a nobler destiny. And if we believe in a divine reason directing the religious history of the world, Hindus must yet be true to their own instincts; the ideas which their saints and sages have elaborated await a higher development, and the Oriental genius for fervor and emotion must yet find a worthy object." It is hard to read the Westminster catechism between the lines here. But imagine the shade of John Calvin sighing low, "*Et tu Brute!*"

At the recent meeting of the American Congress of Churches in Cleveland Rev. J. Coleman Adams, minister of St. Paul's (Universalist) church of this city, was one of the leading speakers upon the subject of "Religion and our Public Schools". Mr. Adams pleaded for the separation of church and state, and relegated technically religious instruction to the home and church. The attempted introduction of this into the curriculum of our public schools under the present diversity of religious opinion will only lead to difficulties that may peril our free-school system.



In this view Mr. Adams was warmly supported by Rev. Leonard W. Bacon, of Philadelphia, who urged the responsibility of the home in this matter. Bishop Gilmour, of Cleveland (Roman Catholic), advocated dogmatic and authoritative religious teaching as a part of the school course. This means, of course, as he intimated, a reorganization of our present system, as under its constitution the state cannot now give such teaching. Reverend Doctor Stephens, of Adrian, Mich., (Methodist), held a middle view, advocating such moral and religious sanctions as are taught by a simple theism in which Catholic, Protestant and Jew might unite. This, in Bishop Gilmour's view, was to "minimize religion". The weight of the argument seemed to be on Mr. Adams's side of the discussion. He is a pleasing and effective speaker, and has a touch of humor which helps his more serious thought. H.

#### TO THE FRIENDS AND WORKERS OF THE WESTERN CONFERENCE.

Since our last issue the *Unitarian* for June has appeared, containing, to our surprise and pain, authoritative information of a deliberate and combined effort to strip the Western Conference of funds and thus deprive it of administrative responsibilities and functions. This movement, it seems, was started at Cincinnati by ten ministers and one layman, among whom were the ex-secretary of the Conference and our just re-elected president. The further development of this secession movement was entrusted to a committee, consisting of Snyder, Bixby and Sunderland. Resolutions have been prepared, apparently for circulation among the churches, suggesting the withdrawal of their contributions to the Western Conference treasury; and it is understood that the Church of the Messiah of St. Louis, the Church of the Messiah of Chicago, and the churches at Kansas City and Shelbyville, have practically taken such steps. Further in this line, Shippen, Sunderland, Snyder, and Walkley have resigned from the Board of Directors.

Now concerning the theoretical questions in this whole "issue", we believe enough has been said already in these columns to enable all who can to understand our position. But there are certain practical inferences which the uninformed reader is likely to draw, which we believe to be misleading and false: these it becomes our duty to call attention to.

(1) Throughout this discussion the oft-repeated implication has been that the action at Cincinnati was the result of a small but aggressive minority, characterized as a "clique", a "few leaders", and so on. It is intimated that the Conference at Cincinnati was small and non-representative,—one writer, if we understand him, even hinting at "previously concerted action on the part of those friendly to the advanced position". Now the truth is that, as our Western Conferences go, the eighty to ninety accredited voters at Cincinnati were a fair, though not large, representation. Twenty-four churches, we believe, were present by delegates, a somewhat smaller number than usual,—the distance, the depressing prospect of a debate, and the fact that this was the first Conference placed mainly on a hotel basis, amply accounting for that. But the total vote for secretary this year was seventy-eight against fifty-one last year at St. Louis. At Cincinnati the proportion of votes dissenting from the position taken was probably larger than it would have been at any other place where the Conference could have been held. The two leading churches whose withdrawal of funds has been so prompt were those best able of all our churches to send delegates so far, and who from indifference or other reasons neglected to be represented except by their pastor in one case and pastor with one delegate in the other. Had "concerted" action ever been contemplated, it would have been disarmed by the assurance made from time to time that, if the issue were to be raised, *we* would have to raise it. The simple fact is that, had Mr. Sunderland's pamphlet, which he put out on the very eve of the Conference, been published even two or

three days earlier, several societies, not represented at the meeting, would to our certain knowledge have sent delegates whose votes would have increased the majority. The present position of the Conference, instead of being the idiosyncrasy of a few, has been in large measure the unconscious growth, the inevitable evolution, of the constructive life of western Unitarianism through many years. It seems necessary again to repeat the fact so well known, that the Western Sunday-school Society, the Women's Conference, almost every state Conference within our limits, a large number of the most effective, zealous and religious churches in the west have literally, and the Western Conference itself has practically, *long* been on an undogmatic basis of fellowship. And the persistent, industrious and conscientious labors of the ex-secretary for the last two years have failed to modify the constitutions of a single state Conference or, so far as we know, of any church previously established within our limits.

(2) The second misleading inference is as to the practical inefficiency of the position taken at Cincinnati. It is admitted by these friends that the Conference still has an important function in the discussion and discovery of truth, and in the exchange of good-fellowship, and in the quickening of the spiritual life. But it has "passed the limits of an effectual and useful missionary body". Another simple appeal to facts is instructive in this connection. In 1875 a resolution, introduced by Mr. Forbush, definitely declared that the Western Conference "conditions its fellowship on no dogmatic tests, but welcomes all thereto who desire to work with it in advancing the Kingdom of God",—using in this phrase of welcome the words "Kingdom of God", instead of the more definite words which must represent the essential content of that Kingdom, "Truth, Righteousness and Love". The object of that resolution was precisely identical in aim with the one just passed at Cincinnati, namely, an undogmatic basis of fellowship,—no logical inconsistency in the wording of the former being then felt; and it aroused as much anxiety and opposition in some quarters as this last one. In 1882, the Conference, at its incorporation, refused any fellowship words whatsoever, but placed the organization on a purely secular basis, putting into its official seal the words "Freedom, Fellowship and Character in Religion". Now, no one will deny that *since* 1875 nine-tenths of the constructive missionary work ever attempted by the Western Conference has been accomplished. Since that date all but two of our state Conferences have been organized; just about one-half of our sixty churches have been established; a fraternity of Unity Clubs in most of these churches has been created; the Western Sunday-school Society has been brought into active publishing life; our Women's Conference with its Post-office Mission and its Study Classes has been developed; our paper, *UNITY*, with its tracts, hymn-books and attendant publications—not to claim *Our Best Words* and the *Unitarian*, which we frightened into being,—has been on its mission for the last eight years. From having no treasury and no executive arm, we have developed central activities which last year at headquarters kept five or six desks much of the time occupied, while the financial exhibits for the year showed aggregate expenditures of \$6,700. It was on literally that same basis of "Truth, Righteousness and Love" (the very phrase echoed in Cincinnati) that the Michigan Conference—as its Secretary, J. T. Sunderland, proudly claimed—won the distinction of being the banner missionary Conference east or west. And even while the Secretary was prognosticating all sorts of degeneracy this last year, and when the discussion which he roused has been for the first time a distracting and disturbing element in our missionary work, he was able to say with perfect truthfulness in his annual report, "The year past has been one that we may well be thankful for, and that should send us forward to the future with courage and hope."

(3) Another reflection not consistent with facts is that the practical outcome of this broad position is in the



direction of non-religiousness and unspirituality. We know that there are gracious exceptions made, admitting that certain individuals are religious *in spite* of their convictions rather than on account of them. Friends, on this matter we ask the privilege of being believed for ourselves, when we say that we owe our religiousness to our *thinking* as well as to our inheritances. As for the comradeship at large, there never was a time in the history of the Western Conference when our churches were more worshipful, or when God, Jesus, prayer, were more vital realities or more inspiring to us than to-day. And what contribution the Western Conference has been able to make to our common Unitarian cause has been, we believe, as much in additions to the worshipful, and even the liturgical, side of our church and Sunday-school life, as in any other lines of missionary work.

(4) Lastly, in justice to the spirit which the American Unitarian Association has always manifested towards the west, we resent the remotest implication that the chief function of a Western Conference is to spend eastern money; or that there is any real antagonism between the independent development of western resources, spiritual and material, and the grateful and brotherly acceptance of help from eastern co-workers. In truth, the only high return our west can make our east is to develop in every way religious self-reliance, and lift our churches to be self-centers of spiritual power. Only so can Unitarian Boston give to our land a child in Unitarian Chicago. In the future, as in the past, we believe the administration of the American Unitarian Association is too broad and catholic to encourage any secession from the Western Conference on the part of western men and capital. We see no reason why the secretary succeeding Mr. Sunderland, like the one preceding him, should not maintain the same cordial business and advisory relations with the mother-organization that have always existed.

All this we say with very little hope of changing the plans or purposes of these dissenting brothers and societies who secede for conscience's sake. But we say it to that loving, loyal fellowship of ministers and laymen, who love the Western Conference both for what it has been and for what it is; who have rejoiced in its spiritual sympathies, and have been glad for what it has been able to do for the religious nurture of themselves and others; to those who believe that the thirty-four years of our isolation, mistakes, prayers and strivings, are worth too much to be thrown away. To such, and we cannot but hope that they include most of our small constituency, we send this word of confident greeting: Brethren, let us stand together; be true to the faith that is in us. If we believe that the Western Conference has a prophetic mission before it, a religious destiny yet unfulfilled, let us give it the fullness of that heart-service that will promptly close these gaps of comradeship and finance. Let our contributions be this year more prompt, more full, more hearty than ever before. *Let our churches send at once, before the roses droop this June, to our new secretary their pledges of co-operation, either in their money or in the assurance of it.* In this surprise of wavering ranks his work must be steadied by such guarantees as will at once preclude all anxiety. And then let us go forward together to the best year yet. As we love these withdrawing brethren let us show them that we, like them, have a faith for which we will sacrifice and from which we receive great joy.

We have been asked, "What are you after, anyway?" Our reply is, We are after the extension of a great faith. We want to make religion more thoughtful and thought more religious. We want to fill this west with a Unitarian enthusiasm for humanity and a trust in God so great that none shall care or dare to exclude from Unitarian fellowship any brother who, "though he may deny His existence, obeys His laws". We want to make churches so reverent, so catholic, so helpful and true, that tomorrow's diviner Christendom, instead of suspecting us and disowning us, will claim us as its very own,—its herald, J. LL. J.

## UNITY SUNDAY CIRCLES.

### III.

#### "SOMETHING PRACTICAL."

There are those who will promptly call the ideas sketched in our last issue an impracticable dream. They will tell us that common people can not understand such a purpose. They ask for something definite, something to show, to "stand on", something to "rally around". They want some thumb-nail sketch of religion, to which names can be signed or which can be put on a flag. To this demand we would make three replies, as follows:

1. If our new movement is to be religious it must deal with the ideal. When it ceases to stand for the intangible and for purposes so high that any wordy statement of them must necessarily be vague, it ceases to be religious. Religion must always have a gesture in it toward the unattained and towards that which at any given time is unattainable. Spirituality grows on the horizon line of thought. Reverence and tenderness are trees like the red-bud in our southern forests, that blossom into beauty while the leaves of thought are still in the bud. Happy is the religious life that has large reaches of experience outside of its religious schemes and statement-making power. Better follow the lead of truth and beauty even though a small crowd refuses to go along. Better fail in the high aim than succeed in the low one.

2. But we know of nothing more tangible and practical than this too much suspected word "character". Already it is the only word that will interpret religion during the six working days of the week. It alone will carry the behests of piety into the market place. The love of man is that expression of the love of God which all can understand. Sacrifice is the apotheosis that makes God incarnate everywhere. They who plant themselves on these established verities of the spiritual life can not work amiss. They build, whether they know it or not, the temple of the inevitable God, whose presence is ever round about with a living beauty and within as a holy calm. This effort to demonstrate one's faith in God is much more tangible than the effort to legislate God into a set of resolutions as a mock basis. We say "mock" deliberately, because no words spoken or written have ever been or ever will be the basis of a living church any more than they can be the basis of a living soul. With such an ideal as that sketched in our last, this new movement in the village will be content to apply itself to a few very humble tasks, such as the kindling of a feeling of reverence in a dozen or two young hearts, the keeping alive the fires of youthful joys and hopes in the hearts of a few of the aged, the making less lonely the lot of an orphan or two, less dangerous the path upon which some young men must travel to their prosperity. It will seek to sanctify the pains of motherhood and consecrate the joys of fatherhood, to unite the energies of a few men and women on a few definite things—the cultivation of a Jesus-like admiration of the lily, the giving to the boys of the neighborhood the Nazarene's appreciation of the sparrow, familiarizing those within its reach with the maxims of the sages, the triumphs of the martyrs, the power of the sermon on the mount, and the real authority of the ten commandments. It will wage war on filthy habits, coarse language. It will find plenty of definite business in the attempt to make the bad good and the good better.

3. We repeat once more that these ethical purposes are the only practical basis around which the best elements can be gathered in most communities. Upon these mundane foundations the structure must rise into supermundane proportions. We speak from an experience reaching through many years and to many places. The old church may still bud on Methodist, Baptist, Catholic or other theologic tenets, but the time has gone by when the largest thinker and the truest philanthropist, the careful student and the earnest worker, the scientist in his laboratory, the business man at his trade and the earnest woman in her



home will care to consecrate thought and mind or give time and money to start another sectarian movement in the community, to carry on another crusade of doctrines; but they will join hands for fellowship in the intellectual life, for companionship of heart, for the application of the eternal laws of justice, and these are encouraging signs of the times. Every community is about right for this attempt to embody the church of the holy spirit, and whatever obstacles are in the way become our greatest inspirations. Indifference to numbers will increase its ranks, and whatever failures come from too high an ideal will prove its most crowning success.

### Contributed Articles.

#### THE MORAL BEARINGS OF THE EIGHT-HOUR MOVEMENT.

The real significance of the eight-hour movement is to be found not so much in its relations to the world's material work and material gain, as in its profound moral bearings. What is the worst thing about our modern use of machinery, division of labor, long hours in one scene of toil? Not its low wages, not its weariness, not its spending apparently merely for the meat which perisheth so large a part of life. It is rather its distortion of our human nature, its disproportionate unfolding only of one set of capacities and powers, and its tendency to make man himself only one wheel, and sometimes only one spoke of a wheel, in the great industrial machine. Take a man who adds up columns of figures ten hours a day, or who turns out only a single screw hour after hour in a shop; or whose arm flies back and forth morning, noon and night at a printer's case; he gets a wonderful facility in doing that kind of work, and no doubt it adds beyond measure to the development of society. But how it weakens and represses all the rest of his nature; how unfits him for all other kinds of effort; how tends to make him just in proportion as he is a good accountant, machinist and printer, so much less a complete and rounded man; how destroys especially his independence and his self-control! It is this which disgusts so many men with the laborer's lot. It is being the slave of an overseer; the prisoner of a factory; the feeling that their occupation is getting them only bread and meat and belittling down, not building up, their God-given human nature.

How can this terrible tendency be counteracted? Sleep alone will not do it, nor eating, nor amusement, nor Sunday's rest. What they want is a part of the day, at least, for freedom, for being their own masters, and for bringing into action their other muscles and other powers. I watched an Irish hod-carrier one afternoon plodding slowly and wearily up the ladder, and heard him complain of his back, so that I pitied him for his hard life and thought how glad he would be when night came and with a plaster on it he could go to bed. That same day, after tea, I happened to stroll by his house, and, instead of his being in bed with a plaster on his back, he was spending the twilight hour building a pig-pen at the corner of his lot. I was struck with his changed demeanor, his upright, springy figure, and the rollicking strength with which he tossed about the great shovels full of dirt, and bent over and lifted up the stones heavier than two or three hods of mortar. "Why Patrick," said I, "you seemed all used up this afternoon; how is it that your back has got well so soon?" "Ah," said he, "Pat's his own boss now, and, bedad, it makes all the difference in the world with his back as to whether he or somebody else lays the load upon it." So with the back of labor everywhere. Give it four hours a day in which to be its own boss, and, though it will possibly take up double and treble the burdens it had before, it will grow straight under them, and have the stature and dignity of a man.

Better still, the extra hours will afford the working man a chance for reading, study, the enjoyment of his home and the unfolding of his inner stature. With eleven and twelve hours spent, as they now are, in exhausting bodily toil, what time and what strength does he have for culture, for the feeding of his soul, for the use of all that wonderful treasury of literature, science and art which is the glory and pride of our day; what wonder that when he gets home at night he should be inclined to do little more than smoke his pipe, spend an hour or two amid the coarse stimulants of the dram shop, and then crawl weary, weary, weary into his bed? A gentleman told me once of a book binder who was putting the covers on a magnificent edition of the choicest works in English literature,—Chaucer, Spencer, Shakespeare, Bacon, Hume, Macaulay, Wordsworth and the great luminaries of our own time. "You take great delight, I suppose," he said to him, "in reading these noble works you are doing up in such elegant shape?" "I never look into them," was the reply,—"never learned to read when I was a child, and never have had time for it since." So, not with all, but with millions of those who are binding up in such splendid style not the books alone, but all the great works of our modern civilization,—how little do they know of their contents; how little of them use for the supply of their own diviner needs. But let them have two or three hours of leisure at the end of each day, and, as surely as they are human beings, the noble human hunger for something more to live on than bread and meat would be awakened in their souls. Little by little they would open the covers and peep into these great storehouses of truth. Their intellectual and spiritual natures would unfold, as they never have a chance to now. Home would become to them not only a place in which to eat and sleep, but in which to live and love. They would not be too tired to get up Sunday morning and go to church. Coarseness and boorishness of manners would give place to refinement and taste, there being no reason in his work itself why the man who deals with things should not be as easy and graceful as the one who deals with thoughts, except the over burden which is placed on his shoulders. Labor itself would assume new dignity and attractiveness, would become in its very performance an educator as well as a means of subsistence.

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What is the ultimate end of all labor, all machinery, all trade, all civilization? It is not merely to produce so much wheat, so much cotton, so much iron, so much cloth, so much money. These are only the means. It is to produce manhood and womanhood, to build up souls, to weave the fine cloth of character, and to get rich with moral worth. Any system of political economy that fails in these respects,—enlarges the products, but demeans the producer; builds up the millionaire, but tears down the man; gives us a finer silk at one end of the loom but a coarser soul at the other end of it,—is a poor one. And the system which succeeds in these higher things,—raises farmers on the farm; weaves its best cloth backward through the weaver's arm in that web where thought is the shuttle; and, beyond all the other wonderful things which fly from its anvil, hammers into shape a nobler set of men and women,—this is the one for the true economist to indorse and for the nineteenth century to adopt.

Such are the reasons why my sympathies, heart and soul, are with the eight-hour movement. It may not succeed to-day or to-morrow, but its victories, sure as the laws of God, are bound at last to come. What is needed for bringing it about is not violence, not riots, not hard feeling, not antagonism against capital, but organization, moral pressure, wise adjustment, and a better understanding of social laws and forces. Every engine is toiling at it; every anvil striking for it; every grating saw making its speeches; every printing-press sending out its circu-



lars; every railroad train speeding along its day. Its adoption will be not only labor's, but liberty's triumph, be a step forward not only of the working-man, but of humanity and religion.

—From a recent sermon by Rev. John C. Kimball, of Hartford, Conn.

### THE FORWARD-LOOKING INSPIRATION.

To all great movements, and especially to all great religious movements, there come epochs when a re-statement is necessary. And no such mile-stone is ever set up and passed without division. The old Jewish legend of Gideon's army has again and again been re-enacted. Many a heroic band has stood dumb and tremulous when the voice of Destiny said: "The people are yet too many for me"; and when the path of Duty led directly "down to the water" of trial, from which "every man must go to his own place". But from that baptism of pain comes also a baptism of the spirit to the few who are not "fearful and afraid", whose faces are resolutely turned toward the rising sun.

Unitarianism in the west has evidently reached this point. "Open at the top" it has always been to those to whom the name is dear and sacred. And yet, so strong is that deep "stream of tendency" which prophetic souls have long felt and tried to obey,—that current setting forever toward the future, and, we must believe, toward the Eternal Right,—that numbers of those who have been with us, our brethren and co-workers, feel alarmed at its very strength. The sweep forward toward complete oneness with "Universal Ethics and Universal Religion" is so certain that, looking back and measuring their distance from the old landmarks—the apotheosis of persons and books, with a thrill of panic that carries everywhere a strong contagion, they cry out: "Halt! This movement is carrying us daily further away from the gospel of Christ to the gospel of Buddha and Confucius." "It will land us in *pagan uncertainty about God*." "It will surely strand us on the shores of Greece 500 or 1,000 years before the Christian era." This larger thought of God and Inspiration and Fellowship, this trust in such "delusive" and "indefinite words" as "Freedom, Fellowship and Character in Religion", or "Truth, Righteousness and Love", they say, will land us "all out of doors" and leave us on an "Atheistic platform". And so our brethren, alarmed at the gravity of "the Issue" that exists only for them, that has grown up out of their own *lack of faith in the soul of man*, and in the indissoluble tie that binds that soul through all the ages to its Eternal Source and Center, break ranks, turn away from us, and look wistfully back toward "A New Liberal body of Independent Congregational churches", whose creed shall be simply—"The Life and Teachings of Jesus Christ".

Is there any lack of reverence for the life and teachings of Jesus in those who remain? Far from it. Who so deeply share his sublime "faith in the Infinitude of Man", in the inborn power of the soul to discern Truth, and, once seeing it, to live by it and for it? What words more completely embody that consecrated life and those clear teachings of religion as *natural to the soul of man* as the three so strongly emphasized at the recent Western Conference—"Truth, Righteousness and Love"? The earnest effort to fill our modern life with the grandeur of these words, and so to penetrate it with the spirit of Jesus, is, to us, a grander conception of Christianity than that which would linger forever about his *person*, still "parting his raiment", peering into his sepulchre and repeating his name with tiresome reiterations. The whole tendency of our modern thought is to lift all reverent thinkers to that mount of vision upon which Jesus habitually stood. From this come glimpses of the depth and tenderness of that innate relation that exists between each human soul and the All-Father that give new sacredness to life and new meaning to worship. They bring involuntarily to lips touched by the glow of their spiritual unity the very words of Jesus—

"I and my Father are one." Is this "giving up Christianity"? Is it not rather realizing "the kingdom of God within us"? Is this deepening sense of the Overshadowing Presence of the Divine Indwelling—a sense too deep for utterance—*giving up Theism*? Gladly we commit our religious faith to the grand uplift of modern thought. Reverence for the past and its divinely ordained leaders we certainly feel. But, though cut loose from all anchors that bind us to any human *Lord or Master*, and though we feel ourselves carried steadily forward by these swelling sails of "Freedom in Religion", we fear no evil, for we are sailing on God's great open main.

"The winds that o'er my ocean run  
Reach through all worlds beyond the sun;  
Through life and death, through fate, through time,  
Grand breaths of God, they sweep sublime.

O, thou, God's mariner, heart of mine!  
Spread canvas to the airs divine!  
Spread sail! and let thy Fortune be  
Forgotten in thy Destiny."

C. T. C.

MOUNT PLEASANT, IOWA.

### ANNIVERSARY WEEK IN BOSTON.\*

Anniversary week is still the rallying point for a number of societies, as the Free Religious Association, the Woman Suffrage Association, and the Moral Education Society, as well as the American Unitarian Association. Tuesday of anniversary week just past (May 25) was the day for reviewing the A. U. A. work for the past year. Governor Robinson as president of the association opened the meeting. The report of the board of directors was encouraging as showing the satisfactory work of the association for the past year; the principal cause of congratulation being the *practical* completion of the new building on Beacon street. Owing to the strike the finishing touches to the interior still remain uncompleted, and there is, perhaps, two weeks' work yet to be done. The work done by the post-office mission, and that under the charge of the state missionaries, was gratifying. Kristofer Janson's misfortune was feelingly alluded to, and later in the day was answered by a basket collection amounting to nearly \$500. The report closed with an appeal for increase of funds to meet the increasing needs of the association.

Letters of congratulation were then read from the Unitarian societies in Transylvania and England. The letter from the English association also stated that the British association would soon present the American association with a fine portrait of Dr. Martineau; also that the Rev. John McDowell, of Manchester, was the accredited delegate of the English to the American association.

Resolutions were passed setting forth the need of an increasing liberality throughout the churches of the association, in emulation of those that have lately doubled their gifts; recognizing the great loss sustained in the death of President Henry P. Kidder; welcoming Rev. John McDowell as delegate of the British and Foreign Unitarian association, and organizing a committee to prepare a suitable liturgical service for church use.

The following board of officers was elected for the ensuing year: President, Hon. George D. Robinson; vice-presidents, Hon. George William Curtis and Mr. George O. Shattuck; secretary, Rev. Grindall Reynolds; assistant secretary, Mr. George W. Fox; treasurer, Mr. Charles H. Burrage; directors, Mr. Thomas Gaffield, Rev. Francis B. Hornbrooke, Rev. Edward A. Horton, Rev. Samuel B. Stewart and the Hon. Daniel Richardson.

A large audience assembled for the evening session. Hon. George William Curtis, vice-president of the association, made the opening address, which was in his most brilliant style and replete with witticisms and felicitous expressions.

\*As a matter of justice to our correspondent, it should be explained that his report has been greatly condensed at this office, to make room for other important matter.



It was a fine effort and delighted the large audience who heard it. Doctors Hedge and Peabody, of Cambridge, and Stebbins, of San Francisco, followed in appropriate speeches. The work of Unitarianism as a moral force, a leavening influence in a community, was dwelt upon by these speakers. That the mission of Unitarianism is not ended is evidenced by the lack of religious toleration still to be found in the country. As an illustration of this fact Mr. Curtis alluded to the great parade of between 20,000 and 30,000 Sunday-school children in Brooklyn, in which the children of Unitarian Sunday-schools were not allowed to participate.

On Wednesday afternoon the Children's Mission celebrated its 37th anniversary at the Arlington street church. Rev. Brooke Herford, Dr. E. E. Hale, Hon. A. E. Pillsbury and others addressed the meeting. This is one of the noblest of Boston charities, and the report of its yearly work is always gratifying and interesting. Wednesday evening there was a reception given to members and friends of the Boston Young Men's Christian Union in their pleasant rooms; the entertainment consisted of addresses and musical selections, and the evening passed enjoyably.

Thursday afternoon the Unitarian Sunday-school Society held their anniversary meeting, in which addresses were given by Governor Robinson, Col. Carroll D. Wright, Mr. I. O. Norris and others. In the evening a festival was held under the auspices of the Unitarian Club, at which Hon. George S. Hale presided. Hon. George M. Stearns welcomed the clergy, and Dr. Horatio Stebbins responded for the clergy. This festival closed the exercises of anniversary week as far as Unitarianism was concerned.

The Free Religious Association held three meetings upon Friday, of which the morning session was the most interesting. At this session the principal subject of interest was Mr. Moncure Conway's paper upon "The Coming Cosmic Calvinism", a criticism of Prof. John Fiske's recent books the "Destiny of Man" and "The Idea of God". The essay was very clever and a brilliant exhibition of intellectual legerdemain. A Brahmin who had been imported for the occasion, Mr. Gopal Vinayak Ioshee spoke upon the *deficiencies* of Christianity; "What Is Wanting in Christianity", and "What Should the Christians Do to Be Universally Respected". Other addresses were made by William J. Potter, of New Bedford, B. F. Underwood, of the *Index*, and others, more or less interesting in their character, as throwing light upon the association's work for the past year, and indicating their theological, or rather un-theological convictions.

The opening speech of Mr. Potter felicitated the association upon the dissemination of Free Religious ideas to the extent that Unitarians and Free Religionists were pleasantly and inextricably confused with each other. One might suppose that this would be the death blow to the *raison d'être* of Free Religionists: but on the contrary the association was urged to renewed activity in prosecuting various ethical reforms, which, the inference appears to be, could only be effected by Free Religionists.

Of the various other meetings that were held last week, all of them interesting in themselves, and their various names even showing the great interest that New England people feel in the various social and political questions of the day, there is not time now to speak.

The direct *practical* results of the A. U. A. anniversary are perhaps difficult to estimate, with the exception of the tangible \$500 for the Scandinavian outpost in Minneapolis, but the renewed interest in denominational work, the contact with the fresh thought of those who are engaged in meeting the new questions that spring up among us, and the thoughtful consideration of the past year's work, as well as the enlarged work that the greater facilities of the association will now allow it to undertake,—all these have been most valuable and inspiring.

G. D. L.

Boston, June 3.

"NOTHING worth having is gained by sin. Nothing worth keeping is lost by holiness."

## The Dime.

### LITTLE KINDNESSES.

Hurrying homeward one night were two roughly dressed masons, tin pails in hand, jabbering noisily. They had purchased some apples at a street corner and were grinding them between their teeth as if dentistry were a thing unheard of. They soon overtook an old man, in working clothes. He was weary with hod-carrying, his step was not as firm as the sturdy men who passed him, and he answered their greeting, "Ah, boys, you are too young and spry to take my pace I reckon?" "Yes, Bill, we are in a hurry for supper", thrusting his hand into his pocket he threw an apple to him saying, "Here, take this, 'twill cheer ye till ye get home." The act cheered him. The expression on his face showed that, and I fancied his step was a little firmer. It was a little act, but a thoughtful and timely one.

This little poem (written by a friend) came into my mind, and I said to myself, There is a "garden patch" that is not untilled.

#### FAITHFUL IN LITTLE.

We sigh for broader fields  
And larger work to do,  
Leaving our garden patch untilled  
And full of brambles too.

Why can we never learn  
To love this bit of ground  
More than the fields beyond our reach  
With thorny hedgerows round.

How sweet with mignonette,  
Heartsease, and lily fair  
Our garden might become anon,  
Did it receive our care!

What rich and rare perfume,  
What beauty for the eye,  
To cheer the some-time friend and guest,  
Or weary passer by!

Better one bit of earth  
For dew and sun to kiss,  
Sighing no more for acres broad,  
Doing our best with this.

God knows what we can do,  
Nor bids us toil in vain;  
The earth shall blossom for our sake  
E'en tho' we toil in pain.

If patiently we work,  
Glad for the little given,—  
One day 'twill be transformed to us  
And God will call it Heaven.

S. M. B.

### THE CLEVELAND DOMESTIC TRAINING SCHOOL.

The young ladies in charge of the Domestic Training School, which has met the past eighteen months in Unity Church rooms, Cleveland, have recently inaugurated their Free Kindergarten in the same place. Miss Platt, of Cincinnati, and of experience in the free kindergartens in that city, has most fortunately been secured as teacher, and she is assisted by two young ladies whom she will train for the work. This is the introduction of the free kindergarten in Cleveland, and those in charge are endeavoring to extend its benefits during the coming year. There are now forty-seven names enrolled on the school list; but owing to distance, the difficulty of always getting the little ones to the school, and that want of proper appreciation on the part of the parents who are yet to be educated to a sense of its value, the regular attendance is lessened by half. Only the children of the very poor are received. Miss Platt purposes to divide the scholars into two sets, one coming in the morning and the other in the afternoon, thus cheerfully giving her whole time to the work which she is so much interested in.



Some of the sayings of these little ones are too good to keep. This, for example, from Georgie, a plump three-year-old, with a big, close-cut head and a face sober as that of a judge. Holding a ball in her hand, the teacher called attention to its form and then asked: "Now can you tell me of something else that is round like this ball?" "Another one", answered Georgie with the same imperturbable face.

Black-eyed Carrie is four years old. "Now all of you shut your eyes, shut them close", said the teacher to the little folks around the table. Done. "Now open them." Done. "Carrie, did you shut your eyes?" "Yes 'm." "Did you shut them tight?" "Yes 'm. *Some of the others didn't, though!*" How much of older nature in this wee bit of humanity after all! Little Carrie isn't the only one self-betrayed in neglect of duty through a greater desire to see if other people are doing theirs! H.

## Notes from the Field.

CHICAGO.—At the noon meeting of Sunday-school teachers Mr. Jones, the leader, said that to know things scientifically we must take them apart (analyze), to know them religiously we must take them all together (synthesize). This is a psalm (Ps. 139) of omnipresence, and of this thought it is a very high poetical expression. Omnipresence as a thought in us is a rising into the idea of all parts fitting each to each and all gathered into one whole, so that God is where power, beauty, life, is. The course for next year was discussed and it was voted that Mr. Utter be asked to make papers on Isaiah, Jeremiah and Ezekiel according to any method pleasing to him.—The last meeting of the Chicago Women's Unitarian Association, before the summer vacation, was held at Unity church, Thursday, May 27. Mrs. Leonard as Secretary of the Sunday-school Society, and Mrs. West as President of the Women's Conference, gave short accounts of the proceedings of their special branches at Cincinnati. Letters were read from kindred societies. An election of officers was held and resulted as follows: President, Mrs. L. M. Heywood; Secretary, Mrs. E. A. Delano; Vice-Presidents, Mrs. Conger, Mrs. Broomell and Mrs. Thomas. Mrs. Hilton was retained as Treasurer.—For the first time in many months the Third church people had an entertainment with a view to financial benefit, a "strawberry supper". Heretofore the entertainments and suppers have been hospitable in every sense of the word. The programme was impromptu, and in charge of the young people, who carried it through so successfully that the older ones were proud of the sons and daughters. The proceeds, which amounted to upwards of \$50, will be used to make the church-home still more homelike. Kind friends who came brought the gift of song with them, and gave it freely. Our windows were open and perchance the melody floated into some weary one's heart and is lingering there still like a bit of sunshine. Fortunately Mr. C. M. Woodward, Director of the St. Louis Manual Training School, was among our guests, and spoke to the company, leaving a clearer idea in the minds of his hearers of this great work than they had possessed. He laid before us the daily programme of the school from 9 A. M. to 3:30 P. M., each pupil having daily three recitations, one hour of drawing and two hours of shop practice. He explained how book and object lessons followed in quick succession, sharing alike in dignity and thoroughness. There was no careless use of books or tools. He spoke grandly of the dignity with which they dignified their trade, never for a moment thinking that a trade was less honorable than a profession. He closed with an appeal to old and young to investigate the subject thoroughly and lend their aid toward advancing one of the grandest helps to a broader education. Mr. Woodward has written the preface to the book just issued by Rev. J. Vila Blake on manual training, and in him

finds an earnest co-worker. Mr. Woodward is himself the author of a pamphlet entitled "Manual Training; a Valuable Feature in General Education".

WESTERN CONFERENCE DIRECTORS.—The Board of Directors of the Western Unitarian Conference met in the Channing Club room June 2, 1886. Present—Rev. J. T. Sunderland, in the chair; Messrs. Gannett, Jones, Utter, Effinger, Galloway and Badger. Mr. Effinger was elected Scribe. The minutes of meetings of the Board held in Cincinnati May 11 and 14 were read and approved. Communications were received from Rev. John Snyder, St. Louis; Rev. A. Walkley, Manistee, Mich., and Mr. Joseph Shippen, Chicago, resigning their membership on the Board of Directors. Rev. J. T. Sunderland also tendered his resignation. It was voted that the resignations of Messrs. Snyder, Walkley and Shippen be accepted, with expression of our sincere regret that they should be moved to take such action. The question of the year's expenses was next considered. Mr. Gannett reported the estimated expenses for the current year to be \$2,750. Mr. Galloway moved that the salary of the Secretary be fixed at \$1,500 and traveling expenses for three-fifths of his time, leaving him at liberty to employ the remainder of his time in such way as may prove most advantageous to himself. Carried. Mr. Jones moved that the Treasurer be instructed to receive \$600 advanced by Mr. Gannett at 6 per cent. per annum, to be repaid from Conference funds first in hand not otherwise appropriated. Carried. Mr. Gannett moved that the \$3,000 received into the treasury of the Western Conference from the Frothingham Society, New York, be invested by the Treasurer in a good bond. Carried. On motion of Mr. Jones a vacation of six weeks was granted the Secretary. Mr. Jones moved that Messrs. Gannett, Galloway, Utter and Effinger constitute an Executive Committee for the year. Adopted. Mr. Jones moved that the Executive Committee be requested to confer with joint committees from the W. W. U. C. and the W. U. S. S. Society to adjust common expenses for headquarters for year. Adopted.

On motion, the name of Rev. J. V. Blake was proposed to fill the vacancy caused by the resignation of Rev. John Snyder. Mr. Blake was unanimously elected. The name of Rev. A. M. Judy, of Davenport, was proposed to fill the vacancy caused by the resignation of Rev. A. Walkley, of Manistee. Mr. Judy was unanimously elected. Mr. Jones moved that Rev. J. V. Blake be Scribe of the Board of Directors for the year. Carried. The resignation of Rev. J. T. Sunderland was accepted with expressions of regret at his withdrawal, and on motion of Mr. Badger Mr. D. L. Shorey, of Chicago, was unanimously elected to fill vacancy.

On motion the meeting adjourned.

JOHN R. EFFINGER, *Scribe, Pro Tem.*

WISCONSIN.—It seemed like old times to be going again to a Wisconsin Conference, and still it did not seem quite natural when we got there to find the Madison church housed so handsomely in their elegant new building, the interior of which is as cozy as a bird's nest, and the exterior of which is thoroughly symmetrical and attractive. Mr. Janson both opened and closed the Conference, making it thereby a diabolot. The song that was rendered in English on Tuesday evening was sung with Scandinavian variations on Thursday evening. On Wednesday there were addresses by Rabbi Moses, of Milwaukee; Joseph Waite, of Janesville; Jenkin Lloyd Jones, of Chicago, and Frank A. Flower, of Madison, chief of the Wisconsin Bureau of Statistics, and on Thursday morning the meeting was addressed by Miss French, of Kenosha; T. Grafton Owen, of Arcadia, and J. H. Crooker, the pastor. The subjects ranged from the labor question to the Post-office Mission, from the higher theism of the Hebrew to the next forward step in Wisconsin. The Conference was attended by some forty visitors and delegates from outside the city, and it would seem that if the times were ever op-



portune for advancement it is now in Wisconsin, with T. B. Forbush's fresh zeal and old experience at the head of the Cathedral church at Milwaukee, the new opportunities awaiting the Madison church now living in a house of its own, the hearty prosperity of Janesville and Baraboo, the fields of Arcadia and Gilmanton, where a new church had been dedicated the week before, and the Post-office Mission, which is settling into very efficacious lines in efficient hands. Following the Conference the senior editor of this paper had the privilege of seeing in completed outline the new Unity Chapel at Helena. It is to be a little architectural gem which will not only house the result of his earliest missionary work, but will also be a thing of delight and culture to the country side. On the next Sunday morning he spoke to a full house of old friends in Janesville, and in the evening gave his memorial words to the Grand Army comrades at Baraboo.

ANTIOCH COLLEGE beckons the pilgrims and other old and new friends to the Horace Mann shrine with the following anniversary programme:

FRIDAY, JUNE 18.

8 P. M. Musical entertainment.

SATURDAY, JUNE 19.

8 P. M. Anniversary of the Star Literary Society.

SUNDAY, JUNE 20.

3 P. M. Baccalaureate sermon by President D. A. Long, D. D., LL. D.

MONDAY, JUNE 21.

3 P. M. Diploma meeting of the Union Society.

8 P. M. Anniversary of the Union Society.

TUESDAY, JUNE 22.

10 A. M. Lecture before the literary societies by Rev. Washington Gladden, D. D., of Columbus.

3 P. M. Class day exercises.

8 P. M. Lecture before the Alumni by Miss R. S. Rice, of Chicago.

WEDNESDAY, JUNE 23.

8 A. M. Meeting of the trustees.

10 A. M. Commencement exercises.

12 M. Commencement dinner.

2 P. M. Meeting of the Alumni.

8 P. M. President's reception.

NEW YORK AND BROOKLYN.—June 2 was a great day for All Souls Church. In the evening the bronze relief of Doctor Bellows was unveiled; Mr. Williams made a brief opening address; Robert Collyer spoke for the neighboring churches; Mr. Pritchard, who was a member of the society before Doctor Bellows became its minister in 1839, presented the bronze in behalf of the ladies who had collected the means for its completion; Doctor Bellows's children, Henry and Robert, drew aside the veil; Mr. Hale's "Oration" was an easy talk and much better than any "Oration" would have been; Horatio Stebbins made an address of wonderful and thrilling power. The bronze gave great and general satisfaction. It is excellent as a likeness and magnificent as a work of art. Upon the bronze and on the marble in which it is set was the following inscription: "Henry Whitney Bellows, born in Boston, June 11, 1814. Died in New York, January 30, 1882. Forty-three years minister of this church to which he gave the name All Souls. A preacher, strong, fervent, uplifting; a courageous thinker, a persuasive orator. A patriot, loving freedom, indignant at wrong. A life-long philanthropist. President of the United States Sanitary Commission 1861-1878. An ardent, generous friend; joyous with the joyful, tender with the sorrowful. A devout Christian, trusting in God and hoping all things of men."—May 30 Rev. J. H. Allen read the concluding lecture to the Sunday evening class connected with Mr. Chadwick's church. His subject was "The Outlook for Liberal Theology". The lecture was followed by the usual debate. The whole course of lectures and discussions, fortnightly from October to May, has been very interesting and attractive. Robert Collyer is going to spend his vacation in Europe.

PHILADELPHIA.—Mr. Ames has been celebrating the fifth anniversary of his coming to the Spring Garden society. There is plenty of room for a rosy view. Success has been manifest all along. The fine moral earnestness that shows itself first in all his work has had its legitimate effect. No such society can be a failure, though it touched but few disciples to its ideal: and *this* has touched *many*. So Mr. Ames will go on and on with his people, and be one of the forces in this community which make for a righteousness loftier than ritual or form of any sort can embrace.—The school of the Ethical Culture society is taking actual form and is the center of interest to persons who understand education in some higher form than has heretofore been developed. The moral forces to be introduced are to be purely non-ecclesiastical, offensive neither to conservatives nor radicals in religious matters; while the basis of *character* to be insisted upon in all teaching touches the necessity of the age.

H. L. T.

BOSTON NOTES.—Brother Bond writes home hopefully from the Utes' reservation, but cannot yet determine on his missionary prospects there.—The A. U. A. building is fast finishing with a full complement of carpenters and painters. The edifice is an ornament to Beacon Hill.—Next to the pleasant experiences of anniversary week is reading the *Register* report of the same. The satisfactory memory of the various exercises makes Unitarians rejoice in their perpetuation of the venerable customs of the season, especially while most other denominations are dropping their benefits.—Among the new portraits lately deposited, in waiting for a place, in the large iron safe of the new A. U. A. building is one of the late Rev. Charles F. Barnard—a gift from his Sunday-school teachers.—Rev. Horatio Stebbins, of San Francisco, has improved in health since his arrival here. He needs rest and recreation.

DENVER, COLO.—Unity Society has purchased the lots at the corner of Broadway and Clement streets upon which to erect its new church building. The site is a most eligible one and nearer the dwelling part of the city. Over \$11,000 has been subscribed towards the new church. The pastor, Rev. Thomas Van Ness, sails for Europe on July 10 and will remain away until about October 1. There will be no services during the summer.

COLORADO.—Rev. Anna J. Norris has been drawing audiences of two hundred at Fort Collins. A temporary organization has been effected and \$400 subscribed to support the speaker. Fort Collins is a county town, the seat of the State Agricultural College, and is nestled within the very shadow of the Rockies. May the great faith flourish there.

ALTON.—The subject of Mr. Fisher's Decoration day address was "The Sacredness of the Sword", in which he said: "May we be ever ready to take the sword when more is to be saved than lost by so doing."

SHAKESPEARE was of us, Milton was for us,

Burns, Shelley were with us,—they watch from their graves!

He alone breaks from the van and the freemen,

He alone sinks to the rear and the slaves!

\* \*

We shall march prospering,—not thro' his presence;

Songs may inspirit us,—not from his lyre;

Deeds will be done,—while he boasts his quiescence,

Still bidding crouch whom the rest bade aspire.

\* \*

Best fight on well, for we taught him,—strike gallantly,

Menace our heart 'ere we master his own;

Then let him receive the new knowledge and wait us,

Pardoned in Heaven, the first by the throne.

—Robert Browning.